

THE
SAINTS
LOSSE AND
Lamentation

SERMON PREA-
CHED AT THE FVNE-
RAL of the Woorshipfull Captaine HEN-
RY WALLER, the Worthy Commander
of the Renowned Martiall Band of the Ho-
norable City of LONDON, every
singing Armes in the Armes
Garden, O⁸th. yt. 1631.

GEORGE HUGHES M. of Arts and Preacher of
Gods word in *Abchurch-lane* Breadstreet in London.

PSAL. 118. 15.

Give in the fight of the Lord in the death of his Saints.



LONDON,

Printed by I. D. for RALPH MAR 1631.

THE SALIENT LOSSES AND

Lamentation.

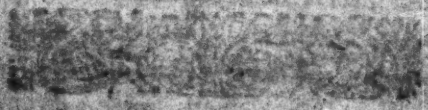
A SERMON PRE-
ACHED AT THE FUNE-



of the Worthy Com-
mander
RY. WALLER, Esq.
of the Honourable Military Band of the Ho-
nourable City of London, &c.
being, &c. in the Church of St. Martin in the Fields.

By George Horne, M. A. of All Souls College, Oxford.
Gentleman in waiting to His Majesty.

Printed by J. D. B. at the Theatre Royal, in the Strand.



LONDON:
Printed by J. D. B. at the Theatre Royal, in the Strand.

To the Right VVorshipfull, the
President, Captaines and Gentlemen, ex-
ercising Armes in the Artillerie Garden
of LONDON, Righteous-
nes, Strength, and
Peace.
Renowned Worthies,



I He honour which I
beare you next my
God, my King, my
Church, by the in-
terary of some of you
hath now forced this
rude peace into pub-
like view. I'll censure it, to save others the la-
bour, farre unworthy of so many eares and
eyes that it had and is like to have, and by my
owne iudgement, once having the censure of the
eare, it should never have come to the second of
the eye; but others have passed it, and thus
much I dare say for it, it is truth. The end of
its comming to you is twofold; 1. To minde you
of your weaknes; death hath made a shrewd
breach among you, and set upon you in the ve-

ry front, not in the reare, and strooke at the
very body, not at the flanks, your chaire is
unwheeled, and your horsemen throwne; for
your Captaine is taken off your heads. O my
soule is dead while I speake it. 2. To repair
your strength, and there is but need of it.
Mee thinkes I see Micahs vision, the host
of Israel scattered as sheep that have no
shepherd; Should the host of the Lord bee
thus? Come and let me counsell you; Profane-
nes, Pride, and Discension are enough to
scatter an army, that lie as thicke as grasshop-
pers, as dust into the wind; when Holines,
Humility, and Love for salvation are walls a-
bout them, that they feare no force: I doe not
accuse you, but as my beloved brethren I warne
you. Take heed that the unholy thing bee not
found among you, walke humbly towards God
and man, be not all Captaines, and love as bre-
thren, keeping the unity of the Spirit in
the bond of peace; Then aske joyntly of God
a Captaine, and aske in faith, hee will appoint a
man to goe before you in righteousness, courage,
and the feare of the Lord. Having thus to you,
I would also, were I worthy, lend a word about
this matter to our Honour'd Senators; Be sure
ye

ye iudge for God in this great busines, and account it not your smallest Honour, if yee something deny your selves for the glory of God, your Cities flower, and your countries good; al which lie ingaged in this designe. These might I see effected, your Captaine, and your strength revived, my God in both glorified, I should ha-ve content enough, though many censures. For this I come forth, though I die, yet if the name of that Honoured head may live, whose praise with God is farre more glorious, though I suffer yet if ye may be the better and the stronger for it, it is my great reward. The care of this your strength I shall ever commend to the Lord of Hosts, be strengthen you in righteousness, guard you with salvation, make you victorious by faith, and triumphant conquerors in his glory: In him I rest,

Your hearty Orator, and fellow-
Souldier in Christs Artillery,

GEORGE HUGHES.

to indge for God in this great business, and ac-
 count it not your smallest Honour, if you have
 thinge any part for the glory of God, your
 Cities, honore, and your countries good, which
 he engaged in this defence. Take care of I
 offered your Country, and your strength, re-
 ward, my God in both glory, and I should be re-
 content enough, though many centuries. For
 this I come forth, though I die of the name
 of this Honour and glory, who a great
 with God in faith and glory, though I suffer
 yet it may be the better and the stronger for
 it, it is my great reward. I be care of this year
 strength I shall ever commend to the Lord of
 Hosts, be it engaged in righteousness, and
 you will be able to make you victorious in
 faith, and triumph over conductors in his glory
 in this life.

Your hearty Obedience and fellow
 Soldier in Christ's Army,

GEORGE HONOR



THE SAINTS LOSSE AND LAMENTATION.

2. King. cap. 13. ver. 14.

*O my Father, my father, the chayer
of Israel, and the horsemen thereof.*



His dolesfull cry I heare but
twice repeated in these sa-
cred histories, and both
times at funeralls. First,
this dying *Elshah* himselfe
singeth this burden of lamentation at the
funerall of his father *Eljah* (for it was his
funerall, an heavy parting from his son,

B

and

2 Kin, 3. 13.

and from the earth, though with a more glorious transportation in a fiery charer by fiery horses, and through a whistle-wind into heaven) his sonne can doe no lesse at this sudden and admired change, than lament him, *O my father, my father, the charer of Israel and the horsemen thereof.* Secondly, this honour had the same *Elisba* at his change, when he was now sicke unto death, from the mouth of *Ioash* an idolater indeed, but yet a King, who acknowledgeth himselfe a sonne also to the dying Prophet, and now comming to visit his father in his sicknesse, and perceiving that death was sent for him, and he must loose him, hee weepeth over his face, and cryeth bitterly, *O my father, my father, the charer of Israel and the horsemen thereof.* Heare it once more, and it is the burden of this dayes lamentation, neither untimely, I hope, nor unseemely; not untimely, for it's at a funerall; not unseemly, it being the funeral of so honored an head, by whose death I dare speake it, I would we might not feele it; there is a charer unwheeled, and an horseman throwne

throwne this day in Israel. It is true here is neither King nor Prophet to be lamented, yet a father of many sonnes in as great a right as *Eliab* of *Elisba*, or *Elisba* of *Joash*, such as a fatherly respect hath made children, and want of this father hath made lamenting orphans; yet a man of God, a righteous soule zealous for the Lord of Hosts, in whom God had placed not a small part of the strength of Israel; blame us not then if we take up this lamentation, and cry, *O my father, my father, &c.*

The words are the naturall notes of a burdened soule, and the bitter expressions of a mind oppressed, laid out by griefes peculiar: Rhetoricke, outcries, and broken distracted speeches; *O my father, my father*; and there he stops, *O the chariot of Israel*, and the horse men thereof, and then he staves; the mind doubtlesse had something else to vent, but griefe smothers it, and the weeping passion will not let it out. My defence is from my text, if libe broken and confuted, griefe cannot speake otherwise, and moumes like

a *Apophthegm*.

such sermons best, whose companion and preacher I am at this time. Yet if ye desire a fuller sense of these distracted outcries, and a more perfect resolution of these broken speeches, thinke my soule now to be in their soules stead, and let me perorate a while *Elisab* to *Eliab*, or *Isa* to *Elisba*, not in his wickednesse, but his lamentation; and me thinkes, if grieve would suffer me, I could tell you what they would have spoken. O my father, woe is me, my soule is sorely troubled for thee; Alas what shall I doe oh my heart, my heart akech, and my soule is euen ready to be powred out, I can have no rest; for my staffe is broken, and my father is quite taken away from me. O my father, What doe I stay behind for a poore forsaken orphan? O how happy should I be, if death would doe me that favour as to bring mee now after thee? O my father, my father, or I would I onely had lost a father and were a mourner alone, that I might yet finde others to comfort me; but on which side soever I looke, I see none but mourners, oh my heart

heart is almost broken, All Israel laments and cryeth bitterly after thee, for their charrets and horsemen are fallen, because thou art departed from them: brinish teares have besmeared all faces, Israel Gods Church sitteth as a desolate widow, and heavy burdens are sounded in all her coasts, woe is us, how is the glory of Israel this day decayed? how are her charrets and her horsemen confounded? how is her strength become feeble? for thou art taken from us, O my father, my father, ^a who wert a greater safeguard unto us then all the charrets of Israel or the horsemen thereof: Oh thou strength of Israel, our bowells are turned within us, we are sorely grieved for thee!

That wee may yet speake more profitably from the text, it will be good to ranke these out-cries into some method, though indeed griefe be so unruly, that it is no easie matter to keepe it in order; nevertheless we will tie it up a little, and if we can looke with dry eyes upon the text these two things are obvious to our consideration.

a Melloripfi
Israel erat in
oratione sua
curribus &
equitibus.
Calv paraph.

The Saints Losse

- | | | | | |
|---|----------------|---|-----------------------------|---------------------|
| 1 | The persons | 1 | The mourner | <i>Ioash</i> |
| | produced in | | King of Israel, | |
| | this mourn- | | | |
| 1 | full scene. | 2 | The bemoaned | <i>Elisba</i> |
| | | | the Prophet now a | |
| | | | dying man. | |
| 2 | The lamenta- | 2 | The manner of it in | |
| | tation it self | | the doubled, bro- | |
| | made over | | ken, and distracted | |
| | him, wher- | | repetition, <i>O my fa-</i> | |
| | of we read | | <i>ther, my father!</i> | |
| 1 | | 1 | The mat. | <i>of a father,</i> |
| | | | ter of it | <i>o my father!</i> |
| | | 2 | wh ^{ch} was | Of the slay |
| | | | a 2. fold | and strength |
| | | | losse. | of Israel, & |
| | | | | the Charet, |
| | | | | &c |

First the persons here presented in this mournfull act are *Ioash* the mourner, and *Elisba* the sicke dying and lamented father; as we looke upon them, and eye them more narrowly, wee will forget them in their more speciall callings. eyther *Ioash* to be a king, or *Elisba* to bee a

Prophet, this will be of no great use unto us; more profit we may expect in the diligent view of their generall conditions, according to the description which the Spirit giveth of them. Of *Ioash*, who commeth downe to weepe over the face of this departing Prophet, we read, *He did that which was evill in the sight of the Lord, he departed not from all the sinnes of Ieroboam the sonne of Nebat, who made Israel sinne but he walked therein.* What could bee said worse of a man? He was as wicked as any, it was his trade to sinne, nay more, he was as bad as the worst, a conspiratour with that *Ieroboam* the sonne of *Nebat* the most abominable idolater that ever breathed on the earth. Of *Elisha* againe, who lay now sicke unto death and is here lamented, we read, he was the anointed of the Lord, on whom the Spirit of *Eliab* was doubled after his departure, hee was a zealous champion for the Lord of Hosts, a righteous soule, an heavenly Saint, and a deadly enemy to *Ieroboams* sinne and his idolatrous brood; yet this *Ioash* commeth to this *Elisha* in his

2 Kin. 13. 11.

1 Kin. 19. 16.

2 Kin. 2. 9, 10.

Mat. 1. 19.

Doct. 1.

2 Sam. 1. 27.
3. 33.

his last sicknesse, weepeth over his face as now departing, and cryeth after him in this pittifull lamentation; O my father, my father! It is true that wisdom is iustified of her children, and as true that God maketh her to be iustified of her adversaries also, even of them that hate her. *The righteous soule departeth lamented, desired, honoured by the very enemies of righteousness:* It is a strange sight to see the same man a murderer, and a mourner at the same funerall, or any one to lament that person upon the bier whom he hated to the death, and was ever restless untill hee had layd him there, yet nothing more common between the righteous and the wicked. It is the crie of the ungodly against the iust, while he liveth, kill him, stone him, away with him from the earth, he is not worthy to live; but when hee is dead indeed, the same mouth desireth him, iustificeth him, surely this man was the Son of God: Look upon *Isab*, but in his treachery, hee hated *Abner* in his soule, he sendeth good greetings unto him, taketh him aside at his returne, smites him

an

and kills him, can yet expect him now before *Abner's* hearse, renting his cloathes, clad in sack cloath, lamenting and whining as a mourner? yet thus wee finde him.

Who would thinke that *Iosb* should be a mourner at *Eliab's* funerall, he a conspirator with *Ieroboam*, this a righteous Prophet of the Lord of Hosts? yet here he is, and weeps and cryes with a bitter mourning, oh my father, my father! But why weepeth he? and how is it that hee cometh to doe the Prophet this honour at his death? Is it because he loved him, as Christ wept over *Lazarus*? I dare not say so, no not so much as thinke so, that a man of *Belial* could so sincerely affect a Sonne of God, and should not question it; but for some who are yet contrary minded. It is therefore commented by one thus; Some doubt whether *Iosb* did this honour to the Prophet in his lamentation with sincere affection, &c. But it seemeth to me not worth the questioning, when now hee could bee moved by no cause to flattery.

An hic animo
sincero honorem
illum prophete
deculerit, ali-
qui in questio-
nem vocant,
&c. Mihi ve-
ro frustra
videtur qua-
ri, quando non
erat causa qua
moveretur ad
obsequendum,
Ioh. Wolph
in tex.

Yet (with good leave) it seemeth otherwise to other pious and learned iudgments, and I thinke upon better reason. Had *Iosh* beene in *Elisba's* stead, a dying man, I should think, as the Author doth, there were then no cause of flattering but *Elisba* was now dying, and *Iosh* lustie & lively; and I doubt not, but an ungracious sonne for a blessing or a portion may flatter his father upon his bed of death; nay, sooner then, when most unlikely to be discovered. But not desire his life as *Iosh* did; yea earnestly desire it, and bitterly bemoane the losse of it, if his safety and peace depend upon it, as the health of *Iosh* and his kingdome upon *Elisba* did; there was then cause enough of flattery. The desperate patient careth not for the man: nay perhaps doth truely hate him, yet heartily desireth his Physitian, loveth his physicke and his skill, and bemoaneth himselfe when he wanteth them; he loveth not the man then, but he loves his owne life. Let *Iosh* looke upon *Elisba* as a righteous Prophet crying down his sin, and beating downe *Ieroboams* altars, and
he

he cannot endure him, he hateth him to the death, yet when hee seeth him as a father on whom all his dependance is, he earnestly desireth him; he loveth not *Elisba* then, but he loveth his father, & scarcely can I beleewe he weepeth for him, because he loveth him, or that this lamentation is from sincere affection. Why then doth he thus bemoane him. and doe him this honour as to weepe over his face but at the thought of his funerall, while hee was yet alive? Negatively wee have answered, it was not because he so intirely loved him, and positively wee now reply, these considerations might move *Isaiah* or such a wretch as he, to bemoane *Elisba's* losse. or such a soule as this.

First a partiall conviction of some good in the righteous soule commendable and desireable by the very enemy; for howsoever wicked men are not so farre, nor so fully convinced of righteousness, as truly to affect it, and earnestly to labour after it, yet such a conviction there is most commonly which stops their mouths against it, and maketh them to wish for it aaine,

Reas. 1.

Rom. 1. 20.

ver. 2. 30.

1 Sam. 15. 25.

when once they want it. It saith as with the God of righteousness, so with the people of righteousness in this matter. His very eternall power and Godhead, the invisible things of him are so cleerely seene by meere Naturalists, yea by the whole world, that it is not grievous unto them to confesse him to be God, howbeit all this while they glorifie him not as God; nay, they are the very haters of God, so vainely are they convinced of a deity; yet againe when God is departed from them, and executes his iust iudgements upon them, they cannot but iustifie him in his proceedings, and bewaile themselves for the losse of him when hee is gone: Such sparkles of divine knowledge are left in corrupted man, and are kindled something more by education within the bosome of the Church: God may bee thus knowne by his enemies, but never honoured or desired before hee turne away in wrath and hide away his face in displeasure, then *Saul* will seeme to honour him, though erewhile his rebellion branded him for an enemy. Such entertain-
ment

ment and esteeme in the world have his servants likewise; as they partake of the goodnesse of their God, so they doe of his usage also amongst men: Their piety, uprightness, humility, and continuall study of doing good convince the very enemy, and force a confession of their goodnesse; yet hate they them to the very death, though afterward their heart smite them, and when they are taken away, they cry for them, alas my brother! The Sonne of God fareth no better, his righteous conversation doubtles convinced the world of his innocency. *Pilate* proclaimeth it before iudgement, *What euill hath hee done?* yet hee hath enmity in himselfe against him, and to doe the Iewes a pleasure he casts him and condemns him; nevertheless at his death he doth him this honour againe to proclaime his righteousness, *I am innocent of the blood of this iust person.* Its strange to see with what violence and ravenous desire of blood *Saul* hunted *David*, he is convinced of his innocency, yet he cannot love him, but pursueth him to the death, and after that hee

Mat. 27. 23. 24.

1 Sam. 16. 17.
12, 15.

Psal. 116. 15.

Numb. 23. 10

Reas. 2.

had murdered him in his heart, his conviction driveth him to his confession. Is this thy woe, my sonne David? I have sinned, returne my sonne David, I will no more doe thee harme, I have played the coole under red exceedingly. Thus precious in the sight of the Lord is the death of his Saints, and such God maketh it to be in the sight of men also. That wretched Balaam, that cursed forcerer confesseth this to the eternall honour of the Saints, of whom he giveth no other commendation than to wish his soule in their soules stead, Let mee see the death of the righteous, and let my last end be like his, and yet who a more deadly enemy to their lives than he? This lamentation therefore of *Joash* upon *Elisba*, might be forced by conviction, not invited by affection.

Secondly, selfe-love might teach him this mournesfull note, himselfe was like to be the greatest looser by *Elisba*'s death, and no wonder then if he make the greatest lamentation. If we observe the story, *Joash* was at this time sorely distressed, because of the Syrians, they had made the people

people of Israel in the dayes of *Jeboahaz* his father like the dust by threshing, and were yet domineering over them, *Joash* had no great strength left him of his father to defend himselfe or offend his enemies, and now *Elisha* is departing too; his father, his oracle for aduice, and counsell, his strength and safeguard of himself and kingdom; the charet of Israel and the horsemen thereof were now falling, and now he and his people in all likelihood exposed to the tyranny of the mercilesse Syrians; can he love himselfe so ill, think we, as not to mourne and weepe, and cry, O my father? A parallel to this we reade betwixt *Saul* and *Samuel*, a wicked King, and a righteous Prophet; *Samuel* may declare the word of the Lord unto him, but *Saul* reiects it, and in his heart disdaineth both the Prophet and his message: he harboureth an enmity against God and him in his flesh, and careth not how little hee seeth him, he being now his greatest eyesore: yet when *Samuel* is gone indeed; grievous distresse befalls him, and now hee wants him, Oh what shall hee doe for his

1 Sam. 28. 3. 6.
14. 15.

Prov. 11. 30. =

his *Samuel* & more worth were he at this time than his crowne unto him; oh now he besheweth himselfe; he honoureth him and desires him: nay when he was fore distressed, the Philistines made warre against him; God was departed from him and answered him no more neither by Prophets, nor by *Vrins*, nor by dreams, then would he scrape *Samuel* out of his grave: yea rather than faile, he goeth to the divell for him, and when he seeth him he stoupeth, & boweth himselfe to do him honor, though in the event he was mistaken, worshipping the divell, & not *Samuel*; yet all this while he loveth not the Prophet but himselfe. This honour have all Gods Saints, that they be *trees of life*, not onely living themselves, but also giving life and diffusing their good wheresoever they come; & though they are *scorned* by words and signes of contradiction, the very markes, whereat the scornies and scoffes of worldlings are bolted for their abode in this theatre, yet whence they are transplanted, they are missed, and wished for, not for themselves, but for the good which

which followeth them. Selfe-love is enough to make a man act the friend, though otherwise in his heart he be a deadly enemy, and so doe the wicked befriend the godly, honour them and desire them, because they love themselves.

I have now but two words to speake to each party, *Iash* and *Elshah*, the mourning king, and the lamented Saint, then they goe out, and we proceed. First I have a message to thee oh king, not a dagger for a private stabbe, but a word to smite thee with in the open sunne, even before the face of all Israel. Is this the voice of *Iash* over *Elshah*, O my father, my father? Whence learnedst thou this note, thou painted Sepulchre? Doest thou conspire with the wicked against the Lord? content and delight thy selfe in *Ieroboams* life? and comest thou to be a mourner at *Elshahs* death? God will iudge thee, thou cursed hypocrite. Oh how doth the fire of the Lord burne within me, and the zeale of the Almighty kindle against these wicked wretches? Woe unto you, ye viperous generation of hypocrites: what

D

make

Vier.

Iudg. 3. 20. 27.

Mat. 23. 37. 33

verse 2.

Isa. 3. 10.
Psal. 37. 37.
Phil. 1. 21.

make ye at the righteous mans sepulchre? what aileth you to rent your cloaths, to walke in sackcloth, to weepe and lament before his biere? Doe ye loath, dislike, and hate his life? and yet bemoane him at his death? Doe ye honour, love, and desire his end? yet his life and graces discommend? Doe ye build and paint, and guild his tombe? and yet your hands imbrued in his righteous blood? ye are witnesses against yourselves; *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?* For ye well deserve it, that hate the God of righteousness, and his righteous servants, notwithstanding ye are convinced, that ye should glorifie him, and honour them, ye are your owne iudges, that your condemnation is iust.

Secondly, I have an errand to *Elshaz* also, the dying Saint, and the righteous soule, and it is a message of peace, Say unto the righteous it shal be well with him; his end is peace, and as his life was Christ, so now his death is his gaine. Comfort your selues then ye people of righteousness, ye holy nation: what though

though for a while *Balaam* conspire against you, *Shimei* curse you, *Doeg* accuse you, slander you, *Festus* think you mad me, because ye are Christians; and the world judge you to death as the worst of men not worthy to live; yet wait but a little, *Balaam* shall wish your happiness, *Shimei* shall bless you, *Doeg* shall iustifie you, *Festus* shall bee convinced of your wisdom, and the world shall desire you againe, of whom it shall not be worthy. Onely expose not your selves to *Balaams* conspiracie by sinning and forsaking the God of righteousness; stand not still, neither goe backe for *Shimeis* cursing; Feare not to walk with thy God for all *Doegs* slanders; Thinke not worse of your selves for *Festus* his rash iudgement; and fall not down before the wicked; though the world condemne you; Patience and Resolution now become the Saints: Armed with these ye shall stand stedfast, glorifie your God, and honour your selves in the face of all Israel; The eye which seeth you, shall bless you, and the eare which heareth you shall give witness

Num. 31. 16.
2 Sam. 16. 5.
1 Sam. 22. 9.
Act. 26. 24.
Ioh. 15. 19.

Heb. 11. 38.

unto you may yet farther, that very mouth
that curseth you, shall blesse you, that
heart which hated you surviving, dying
shall lament you, and that soule which
abhorred you, shal desire you againe. Alas
my brother, or as *Iosb* here cryeth after *E-
lisha*, O my father, my father! This is the
honour of Gods Saints, whose losse and
lamentation now follow.

O my father, my father! I have done with
Ioseph, this lamentation is none of his by
right, his heart did never beget it, though
his tongue had learned to speake it, this
is indeed *Elisba's* owne, which he sang
heavily at the parting with his father *Eli-
iab*; and is here taken up by *Ioseph* over
himselfe, but sounds more harshly from
such a jarring instrument. Heare wee it
then from the Authors mouth, and note
how he acts it, we shall see the lively em-
bleme of a perplexed soule; though we
heare the voyce onely, it is enough to
make us conceive the dolefull gesture of
the Actor, though we see no body; such
distracted outcries, oh my father, my father
and then to stop; O the chariot and the
horse

horlemen; and to say no more, can present no other shape unto us than torne cloathes; wringing hands, swollen eyes, besmeared face, and sobbing heart, a man full of sorrow, and overburdened with griefe unspeakeable. It is a woefull spectacle to looke upon, and enough to moove a flint, that would but view it seriously, to weepe for company: and I confesse, it is not easie to forbear while I relate it. That we misse nothing which may concerne us to make us fellow-mourners with this distressed soule, the lamentation implyeth 2. things remarkable. 1. The manner of it, It is doubled distracted and broken, the naturall symptomes of a soule overcharged with griefe.

2. The matter of it. 1. The losse of a father, O my, &c. 2. The losse of strength, charer, and horsemen.

The manner is the doubling, distraction and abruptnesse of these cries, all undoubted notes of an unexpressible

Doct. 2.

Prov. 11. 10.

griefe; and in relation to the matter or ground expressed, it readeth us this lesson. The losse of the righteous is very grievous, and their lamentations very bitter. The ioy of the City is not so great, when it goeth well with the righteous, and they prosper: but their griefe surpasseth when they are cut off and taken away. It is true that when the wicked perish, there is shouting: but when the righteous man falleth, there is bitter weeping, doubled cryes, and pitifull exclamations, Alas our father, or our brother, we are sorely distressed for thee. It may be here cast in, *Eliab* and *Elisba* were famous Prophets in Israel, and this bewailing seemeth rather to be for such than for righteous men. To cast this out againe as easily, It is confessed indeed, that the Prophets were accounted fathers in Israel, yet denied that they were thus lamented: because Prophets, Righteousnesse onely addeth this honour, that the losse of them should be so bewailed, whilst many other Prophets die both undesired and unlamented. Dignities may command a forced

forced service and a formall honour from
 inferiours, yet all this while they are a
 burden under which they groane, and
 die they may, yet be never missed, and not
 a mourner for them unles in a gowne or
 cloake. It is neither king nor Prophet, but
 righteousnesse that maketh the losse so
 heavy, and the mourning so bitter; on-
 ly these bring their additions to the la-
 mentation; the losse of a righteous man,
 the City doth bewaile as a mother, the
 deceased child, who yet is comforted by
 her husband, that is better then ten chil-
 dren unto her, but at the losse of a righ-
 teous King, or a righteous Prophet, she
 sits as a widow or as an orphan, rents her
 cloathes, teareth her haire, and cryeth o-
 ver them, as a wife over her husband, or a
 poore child after its dearest father, that
 cannot be comforted. It is true, when *Je-
 roboam*, *Ahab*, or *Iehoiakim* wicke, Kings
 were cut off, we see no great losse, and
 therefore we have no great lamentation,
 the City is quiet and no whit mooved,
 none cryeth so much, as alas my brother!
 But *Abiab*, *Ieroboams* son, though a child,

is

1 Kin. 14. 29.
 1 Kin. 1. 22-37
 Iere m. 22. 18.

1 Kin. 14. 13.
 18.

2 Chr. 35.
24. 25.

Ze. h. 12. 11.

1 Sam. 35. 7.
2 King. 2. 12.
2 Kin. 13. 14.

is lamented of all Israel, because in him was found some good thing towards the Lord; and when good *Josiah* falleth, Jerusalem sitteth wringing her hands like a forsaken widow, and *Jeremiah* and all *Judah* mourn bitterly after him, yea such a lamentation it is, that unto it the Prophet makes parallel the Converts mourning; It shall be as the mourning of *Hadadrimmon* in the valley of *Megiddo*, where that good King *Josiah* was slaine. When *Hananiab*, *Zedekiah*, or *Ahariech*, false Prophets die, all is still, there is no wailing for them, nor mention of them, unlesse to curse them, for the earth is eased of a tedious burthen with them, but when *Samuel*, *Eliab*, or *Elisha* be taken away, heaven heareth the sighes and sobs, and groanes of mourners, all Israel bemoane the losse of these, oh our father, our father! Once more, when a cursing *Shimei*, or a wicked *Shebna*, or a churlish *Nabal* are cut off, there is no misse of them, nor weeping for them: But when an innocent *Abner*, or good *Barzillai*, or a faithfull *Jonathan* depart, their funeralls have troupes of mourners, and many sad cries

after

after them, Ah woe is me: David Abner
 is fallen: *Alas, there is a great man
 fallen this day in Israel.* Or els, O Jonathan
 thou art slain in the high places, I am distressed
 for thee, my brother Jonathan. All this
 depends upon the succeeding matter, the
 ground of the lamentation about which
 it is, all these cries are not about nothing,
 but there is a father, or a charer, or horse-
 men fallen, for which these pitifull excla-
 mations are doubled. In the text, the
 whole matter of the lamentation tell un-
 der a twofold consideration, Good *Elysa*,
 either as a father to *Isaiah*, or els as the cha-
 rer and horsemen of all Israel, the losse of
 these may deserve a woefull lamentation,
 and because they lie in this subordinati-
 on to the precedent mourning, I shall lay
 them downe in their order the sufficient
 grounds thereof, and then close up at with
 a usefull application.

O my father: my father! Blame not the
 mourner, if you heare him passionate, it is
 his father whom he bewaileth, the nee-
 rer the relation; the more sensible the
 losse, and more heavy needs must the la-

E

mentation

2 Lam. 3. 37
38.

2 Sam. 1. 25.
26.

*Flebat Ios. do-
 lens se ac regni
 suum tanto pa-
 trono privandū
 tanto consti-
 tio & auxilia-
 rio destituen-
 dum, iam san-
 ctissimo & fi-
 d. lissimo max
 caritativum tu-
 tore, propheta,
 ac patre. Car-
 thul in text.*

2. Tim. 1. 4.

2. Cor. 1. 3.

Dell. 3.

Isa. 57. 1.

Lash.

meditation be. Whilest I heare another
 mans father, or brother, or friend is de-
 ceased, it may touch my eare, and perhaps
 my heart too, so farre as to bid my tongue
 professe, I am sorry for it, and its quickly
 over; but when my friend, my brother,
 my father is taken off my head, I then feel
 the stroke, and can mourne indeed. Such
 was *Abraham* to *Isaac*, and *Isaac* to *Jacob*, the
 blow which cuts off the father, cannot but
 make the childes heart ache; no marvelle
 then, if it cry, O my father, my father. Such
 are the righteous, even fathers to the Ci-
 ties and places of their abode: needs must
 the City then feele that fatal stroke which
 cuts them a sunder; and when they smart,
 it is likely we shall heare them cry, and
 weep bitterly; unless that heavy onse
 have befallen them, that no man layeth it
 to heart, when the righteous perisheth.

But upon what ground hath *Isaac* this
 relation to *Elisa*? was it not from his
 calling, that he was a Prophet, rather then
 from his righteousness that hee was so
 good? whence then is this relation given
 to the righteous? or he might be a father

to dishonestly; how then ariseth it, that the
righteous are such to their Cities?

Resp.

To answer these queries, and to clear
the truth. First, that Prophets had the ap-
pellation of fathers it is not doubted, false
as well as true might be so called by their
bastard brats (as the Romish ghostly fa-
thers are at this day by those whom they
have begotten to be limbes of Antichrist,
and children of perdition) and yet be such
fathers whom the children may bee
bound to curse for the inheritance which
they have lost them, but have little or no
cause to weep and bewaile the losse of
them. Gray heads also are fathers, and a crown
of glory, much to bee honoured, if it be found
in the way of righteousness. Righteousnes
onely addeth this to the Prophet, that it
maketh him a desired father: Kings, Pro-
phets, and Magistrates that speak and rule
in righteousness are more properly indeed
the nursing fathers of Kingdomes and
Churches, yet can it not be denied but a
poore wise man also may proove the fos-
ter-father of the City; and so all the gene-
ration of the righteous, if not so properly

Prov. 10. 31.

called fathers, yet are they in very neare relation, brothers and faithfull deare friends, and brothers may be in stead of fathers, *and a friend stickes closer than a brother*, Prov. 18. 24. whose losse cannot but heavily afflict the City, and make them mourne. Again, though *Elisha* be here called father of *Iosh*, yet of *Iosh* as a king, who should be the father of his subjects, nay of *Iosh* as a wicked king, and therefore *Elisha* father of his kingdome also; and such are the righteous to their habitations, yea to the very wicked also. But how doth *Elisha* prove him selfe to be a father? Surely in these three particulars, though not in all to *Iosh* himselfe, yet to some soules in Israel, 1. In Generation, 2. In Counsell, 3. In Providence; as the righteous also doe unto their neighbours.

Reas. 3.

First, he was a father in generation, I meane, not naturall, but spirituall, by which he begat; though not *Iosh*, yet others doubles to be the sonnes of God; and these stickes so close, that when God strikes their father off their head, they

weepe

weepe bitterly indeed, and are hardly comforted. This honour God doth to his Saints on earth, that though the Spirit onely beget again to God, yet the instrument is called the father. It is Saint Paul that claimeth this of his Corinthians; *Though ye haue 10000 instructors in Christ yet haue ye not many fathers; for in Christ Iesus haue I begotten you through the Gospel.* Primarily God thus honoureth his Prophets, and ministers of the Gospel, yet not exempting any Christian from this instrumentall begetting againe to God; [viz. by their private Christian admonitions and instructions, & their godly life] which doubtlesse maketh a most neere tye betweene the soule begetting, and the soule begotten, that will not bee loosed without bitter mourning.

Secondly, he was a father in counsell, and that to *Iosh*, though it tooke but little effect with such an ungracious sonne; yet helcayeth not to do it upon his dying bed; He adviseth *Iosh* to shoothe the arrow of the Lords deliverance, and hee shoothes, to smite the Syrians and hee

1 Cor. 3, 15,

Raf. 2.

Gen. 45. 8.

smites, but very foolishly, onely three times; and the man of God was wroth with him. Such a father did God make *Ioseph* to *Pharaoh*; and such maketh he the righteous to their neighbours: they are counsellors for the peace and good of them among whom they live; and this maketh a knot not easily broken without groanes.

Reas. 3.

Thirdly, he was a father in his carefull providence for his sonnes safety and his kingdomes security. It was a worthy inheritance which he left behind him; had his sonne had so much grace as to have made good use of it; and other precious blessings, no question; he left to his other children, which kept the witness of a loving father. *Iosephs* providence proves him a father indeed, which kept *Pharaoh* and his Court, and his kingdome, and his neighbours alive through so many yeeres of famine. *Saint Paul* notes it as the propriety of fathers, by which also he desireth to approve himselfe to his *Corinthians*, I will not bee burdensome unto you, though I am your father, for the children

2 Cor. 12. 14.

ought

ought not to lay up for the parents, but the parents for the children; and so he did lay up many a prayer, and many a blessing for them, which they were yet ignorant of. So do the righteous also prove themselves fathers, by getting many good blessings together temporall and spirituall, and leaving them behind to many naughty children which they little thought on, lesse sought for; It is remarkable therefore when Israel grieved the Lord, and *Judah* oft times provoked him yet he shewed mercy unto them, and did them good, for his covenant with *Abraham*, *Isaac*, and *Jacob* their fathers, who had intreated him long before: and this must needs so unite them to their posterity, that they cannot bee divided, but even their heart strings cracke beeing overburdened with sorrow, because they are not. To summe up these parcells in one, and use it, as it is an argument to inforce these lamentations at the iust mans funerall. If the breach that God made upon *Zechar*, a servant of the family troubled all *Israel*, and made *David*s heart ake, alas what trem-

2 Sam. 6. 7.

trembling and mourning shall there be when God shall cut off the friends, the children, the brethren, the fathers of it? To have a father cut off from the head of a child, none knowes the losse, but an orphan, and hee can bewaile it, from the sense of the breach of that naturall tie betweene them: and spirituall orphans can doe no lesse, their losse being no whit inferiour, thus the very thought of their fathers departure, maketh Saint Paul Ephesian children to make great moane; they wept sore, and sorrowed much to thinke they should see his face no more. To loose a faithfull, wholesome counsaillour, a carefull provident father, on whom ones life depends, is no sleight iudgement, no small losse, and therefore deserves no litle lamentation: Such are the righteous, such their losse, and such may wee expect should their mourning be. This is the first part of the burden, the second followeth.

O the chares of Israel and the horsesmen thereof. This is the very sting of the lamentation, and it pricks to the heart indeed;

Israel

Act. 20. 37, 38

Isa. 3. 2.

Jer. 2. 2.

Israel was now like to lose her charer, and her horsemen, and then lying open to the mercilesse tyranny of the Syrians, could expect nothing but bloody massacres and woefull desolation; oh what a bitter lamentation doe we thinke would be in the coasts of Israel, when crueltie breathed forth nothing but death, and there could be no resistance? The vulgar reading shall not stay mee (*the charer of Israel and the driver thereof*) though it be a faire occasion for the Cardinals corrupt glosse (*a charer to carry Confessours, and a Driver to pricke on the sluggish cattle.*) It liketh me better to keepe close to the originall, and that *Lyra* confesseth it to bee more consonant to the Hebrew text (the charer of Israel and the horsemen or souldiers, or the Artillery thereof) because he was more for the defence of Israel, than their military troupes with warlike charers. Having this helpe from an adversary, we shall not stick long in searching for truth here: It is cleare in histories both sacred & profane, what strength of people ancient time placed in charers, and how

F

weake

S. B. V. I. I. I.

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Iosh. 17. 16. 18

Judg. 1. 19.

-mical 220000 11.
-mical 220000 11.

Jud. 4. 3.

Apsara Spn.
-mical 220000 11.
Xenoph.

1 Kin. 10. 26.

1 Kin. 22. 38.

Equites cata-
phracti.

weake they accounted themselves with-
out them; The children of *Ioseph* were
therefore fearefull to encounter with the
Canaanites in the valley, because they had
charets of iron; and *Isidab* could not
drive out the inhabitants of the valley,
because they had charets of iron; The
whole strength of Syria for the most part
consisted in these warlike instruments, and
Iabin king of Canaan with these terrified
the children of Israel, for he had 900 cha-
rets of iron. In succeeding time Israel
learned this strength of these nations, and
they make charets also to ioyne battel with
their enemies: *Salomon* had a thousand
and foure hundred charets, and twelue
thousand horsemen, and *Ahab* dyed in
his charret at *Ramoth Gilead*. Happy had it
beeene for them if they had not put too
much confidence in this strength. The
same were in great account with the inha-
bitants of Asia and Africa, and as these,
so horsemen were in little lesse esteeme,
of whom we reade two sorts were for-
merly in use, Some were so covered and
overclad with armour, that, as *David* in

Sauls

Sauke hamesse, they could scarcely move with it, unfit for any exploits of activity, and yet of good use to breake ranks and disorder the battell, and put the enemy into a confusion: Others were of lighter burden, more nimble & active for fight, and these were the speciall and maine combatants, by whose agility or heaviness the honour of the field most commonly was either got or lost: so that in a pitch field or a place capable of their march, a great army of foot have beene accounted weake without them. In short, charers and horsemen have been thought the very sinewes, and strength of States, and Kingdomes; such was this holy man of God to Israel, the very pillar & strength of Church and nation; blame them not then if they so heavily cry after him. Such honour likewise have all Gods Saints; The righteous are the chiefeest strength of Church and Kingdome, whose they are, and amongst whom they live. It is a doctrine which the heavenly Preacher readeth from his owne experience. *This wisdom I have seene under the sunne, and it seemed*

*Equites levis-
vis armatura.*

Doct. 4.

*Eccles. 9. 13, 14,
15, 16.*

seemed great unto me: There was a little City,
 and few men within it; and there came a
 great King against it; and besieged it, and
 built great bulwarks against it: now there was
 found in it a poore wise man; and he by his
 wisdom delivered this City; yet no man re-
 membered that same poore man; Then I said,
 wisdom is better then strength. A conclusi-
 on very firmly gathered from the premis-
 ses; ponder we them a little, and we shall
 see it. Salomon giveth us this not as a com-
 mon observation, but as a thing notable
 and very remarkable above most things
 in his experience; the benefit and yet the
 neglect in the world of this godly wise-
 dome, which is our righteousness, or the
 feare of the Lord. It is great unto me. And
 it deserves no lesse than a serious note,
 marke we but the opposition (There was a
 little City) and (a great King came against it,
 &c.) this no small disproportion, againe
 (there were but a few men within it) and yet
 (he built great bulwarks against it) this was
 greater, and little hope could the City
 have to subsist long upon such unequall
 termes; yet now in this great improba-
 bility of safety (there was found in the City

one poore righteous godly wise man) and hee
 defeateth this great king and his great but-
 warkes, be delivered the City, not by wea-
 pons of warre, but by his wisdom, or righ-
 teousnes; therefore however the world
 esteem of it, the wise Preacher concludes,
 wisdom is better then strength, or it is
 the strongest defence of all; this hath its
 undeniable truth, whether we reade it as
 a parable, or an acted history. In the map
 which the Prophet draweth of Iudah,
 Gods holy place, hee thus decipheres the
 strength of it, *We have a strong City, salva-*
tion will God appoint for walls and butwarkes;
and what surer defence than Safety is selfe?
its Canon-proofe and a wall impregna-
ble? but who the inhabitants? Surely the
 righteous nation which keepeth truths entresth
 in and dwelleth there, and their Iehorah is
 their rocks of ages, or everlasting strength.
 This is very strange, and who almost be-
 leeveth it? may a man aske, where lyeth
 this strength of Sampson in the righteous?
 their faces promise as little or lesse than o-
 ther men. It will not betray them to dis-
 cover it: it standeth mainly in their uni-

Hs. 16. 12, 3, 4

107. 21. 9. 17

Reas,

on with God through Christ, which if it were possible for the world to breake, they would become weake, & feeble like other men; but whilest this lasteth, God is theirs, heaven is theirs, they have legions of angells for their assistance, and to speak more punctually, their strength is evident in these particulars.

First in the power and wisdom of their Captaine, their reconciled God; his counsell shall stand though all the *Abinobels* in the earth conspire against him, and his power is irresistible, though all the kings of the earth bandy themselves to fight with him; and how safe must the holy ones be, when hee is their Sanctuary. *The name of the Lord is a strong tower; the righteous runneth into it and is safe, or is a loss; free from gun-shot, where they may sit and laugh, and the enemy cannot hurt them. This tower goeth with them whithersoever they move, where they abide, the very name of that place is, The Lord is there; and in whomsoever the strength of Israel is, they must needs be a strong defence and guard to their City, their Church*

Prov. 18. 10,

Iehovah Shalom,
Ezek. 4. 3.

Church and state.

Secondly, in the spirituality of all their forces and munition, whereby they offend and grieve the enemy, yet are not discerned, that they should bee avoided, or repelled: Their Captaine is a Spirit, and therefore mocketh his enemies in his intermination of the perfidious Iewes, *Woe unto them that goe downe to Egypt for help, and stay on horses, and trust in charrets, because they are many, and in horsemen, because they are very strong, but they looke not to the holy one of Israel, neither seeke the Lord: yet hee also is wise and will bring evill, and will not call backe his word; but will arise against the house of evill doers, and against the help of them that worke iniquity: Now the Egyptians are men and not God, and their horses flesh and not spirit, when the Lord shall stretch forth his hand, he that helpeb shall fall, and he that is holpen shall fall downe, and they all shall faile together. For there can be no resistance, a spirit fighteth against them, and alas they cannot see either to offend him or defend themselves. Againe, their souldiers and ministers are spirits, the Angels which serve*

20

IIa. 31. 1. 2. 3.

Heb. 1. 7. 14.

2 Ki 19.35.

Heb. 11.34.

Exod. 17.11,
12.13, 14, 15.

serue them, and are for guard about them; one of them went out in a night and slew in the camp of the Assyrians an hundred, fourescore and five thousand men; and was never perceived; It is a pittifull thing to be smitten, and never know whence the blow cometh, help or defence cannot bee had against such an adversary. Once more their weapons are spirituall, and therefore cannot bee warded off faith and prayer powerfull instruments, whereby the weakest women have beene the greatest conquerours: *Through faith* the Apostle witnesseth the righteous *haue put to flight the armies of the aliens*, or forreine enemies; this is a sure weapon which they were never able to strike out of the belevers hand, and this was his victory, or conquering peece. By prayer also *Moses* kept off the blowes of *Amalek* from Israel, and gave them a farall overthrow; so that God commands him to write it for a memoriall in a booke; not onely the conquest but the meanes and weapon, which *Moses* doth, and erecteth also an altar, whose name he called *Iehovah Nissi*.

The

The Lord my banner, as a pillar for the eternall memory of faithfull prayer. In this the Paraphrast put the strength of *Elisha*, *Thou art better by thy prayer to Israel than chariot or horsemen*. Spirituall forces are thus indefeasible, therefore they are very strong; and such is the strength of the righteous.

Lastly, in their unexhausted provision, which continually maintaineth their strength, that they need not feare a decay thereof. The righteous alwayes pitch by that little river, whose streames make glad the City of God; of which, though they bee faint and weary, if they doe but drinke, their strength returnes as *Sampsons*, and they grow mighty and strong againe. This river is no other, but the water of life, the word and Gospel of Iesus Christ; it is meate and drinke to the beleeving soule; and if he chanceth to faint, hee getteth strength from thence to his faith, and if his hands grow feeble, he drinketh, and strengtheth them forth againe mightily in prayer; and so long as he is able to winde his weapons, his strength will bee unresistible.

Melior erat Is-
ra: oratione
sua, &c.
Cald. Paraph

3

Psal 46. 4.

Iudg. 15. 19.

stable. happy that City, that nation, that Church, that hath such mighty men for champions, their strength is admirable, and they shal not be ashamed to meet the enemy in the gate. Such souldiers, such champions, such walls, such bulwarks are the righteous to their places, our conclusion then is necessary, their losse must be very grievous, and their lamentation deservedly very bitter. I have now but three words to speak to *loath*, to Israel, and to *Elisba*, to the wicked, to the Church, and to the righteous, and I close with the text.

Ps 1.

O loath thou art a mourner at *Elisba* death, but who, thinkest thou, will lament at thine? The righteous indeed fall, and the City is mooved, all cry after him, and the streets ring with their lamentations; but the wicked are cut off, and all is still, they are neither missed, nor desired, nor lamented. We will not crosse he proverb, yet may we limit it, *So dyeth the wise man, even as the foole*; so dieth he indeed for the nature of his death, his soule is separated from his body, but not so for the manner, *issue*.

Ecc 1. 2. 15.

issue, and consequents of his death; hee dyeth a wise man, but this a foole, he like a Saint expecting to rise againe gloriously; but this as a beast which perisheth for ever, he dieth and is lost as a pearl, this and is never missed, like carrion, he is taken away and bitterly lamented, but this is cut off, and not so much as desired. Will ye see how they use him when he is gone? It was *Iehoiakims* case sonne to *Iosiah* king of Iudah, a wicked wretch whom God thus cursed, when he was dead. *They shall not lament for him, saying, Ab my brother, or ab sister, they shall not lament for him, saying, Ab Lord, or ab his glory, He shall be buried with the buriall of an asse, draine and cast forth beyond the gates of Ierusalem.* Reade here and see your doome, ye generation of evil doers, though ye be the sonnes of kings and children of Princes, yet your iniquities make you stinke, ye die and are dragged, and tumbled out like carrion, this is your sentence from heauen. It is the curse of folly to be buried like an asse.

Secondly, O Israel how art thou beholding to *Elisha*? Thy child indeed; yet thy

Ier. 22. 18. 19
Non plangent
eum, ut ob
fratrem meum,
ut ob sororem,
non plangent
eum, ut ob reg-
num eius; sicut
proiciunt
cadaver asini,
sic proiciunt
cadaver eius,
lacerabitur &
proicietur, ul-
tra portas Ie-
rusalem. Calv.
paraph.

father, thy guide, thy counsellour, thy
 charet and thy horsemen, thy sinewes,
 thy very strength and safety: and for all
 this why dost thou not love him? oh
 how would I weepe over thee with Jeru-
 salems lamentation? O Israel, Israel, thou
 that keepest the oracles of God, and callest
 thy selfe by the name of his Church, why
 art thou weary of thy righteous Princes,
 thy righteous Prophets, thy righteous sol-
 diers, and righteous people: thou seemest
 not to regard though they be persecuted,
 killed, and stoned; oh that thou wouldst
 consider in this thy day the things which
 concerne thy peace, before they bee taken
 from thine eyes; thy peace, thy safety, thy
 strength is in thy righteous members, &
 dost thou so slight them, while thou now
 inioyest them? Woe is thee, thou wilt be
 feeble when they are gone, then shalt thou
 weepe bitterly, and they will not be.
 How is it that thou art become unnatu-
 rall? thou forsakest thine owne, and thou
 harbourst strange children: can salvation
 be thy walls, when unrighteousnes and
 oppression are among thy rulers, profane-

nes among thy Prophets, strange altars in thy temples, and idolatry in thy habitations? Alas thy leanness, thy leanness! thou art become weake and feeble, and thy destructions are now upon thee. Were I worthy to counsell thee (yet I may call to thy remembrance Gods counsell unto thee) O that righteousness might abide & rule in thy habitations, that thou wouldest ingrave it on thy Nobles, on thy Iudges, on thy Prophets, on thy Captaines, and on thy Souldiers, that in thee might dwell only a people of righteousness, then shouldst thou be as the strong City which the Lord hath founded, salvation should be thy wals, the name of *Lebanah* thy tower, thy rereward, and thine everlasting strength; thou shouldest be built as on a rocke that can never be shaken, and be established as mount Sion, Gods holy place, which shall never be remooved.

Lastly, is *Elisha* among the sicke, and maimed, and cripples, and feeble? what doest thou heere *Elisha*? How comcest thou thus tyred and weak and faint, thou righteous soule, thou strength of Israel?

vs 3.

hast thou bin dallying, & playing the waton in the harlots lap? are thy locks shorn, oh Sampson? and hast thou betrayed thy strength into the hands of thine enemies? Hast thou lost thy Captain, thy Assistants, thy weapons? where is faith now? where is that Almighty prayer that openeth and shuts heeuen, that calleth for legions of Angels? Alas thou hast sinned, & thy God is hidden from thee, and thy confederates dare not come neere thee, thou canst not stand before the enemy, nor wind a weapon for thy defence; thy strength is become weaknes, and thou hast made thy selfe a scorne to the aduersaries, whom thou hast sometimes wounded? Shouldst thou thus tempt God and fall? this is thy rebuke; yet let me advise thee too, Come shelter thy selfe a little under the wing of thy redeemer, stay there while thy locks are growne, thy Captaine will come that way, then lay hold on him, thy forces goe along with him, gather them together, draw out thy weapons again, and begin to use them, let faith pitch it selfe upon thy God through thy Christ, tell him

him, thou wilt throw thy selfe upon his power, and faithfulness to preserve thee; let thy prayer set upon him mightily, and give him no rest, untill hee come againe, and renew thy strength like the Eagles. Then comfort thy selfe (oh thou charer of Israel and the horsemen thereof) the eyes of all Israel are upon thee for their strength, thou mighty man of God, they weepe with bitter lamentation when thou art taken from them, and shouldest thou quail for any adverse power? Consider thy strength, thou hast power to combat with hell and overthrow it, to grapple with death, and to defeat it, to make the grave tremble, and open unto thee, that thou maist arise againe & come forth a conquerour. Death may humme about, but it is a drone, it hath no sting, sinne may make a bluster, but it hath no strength, hell may belch fourth great words, but it is already vanquished to thy hand, and the grave may threaten much, but it can doe nothing against such a mighty man as thou art; thou hast now nothing to doe, but resting in *Jehovah* thine

thine everlasting strength sit downe and sing; Death is swallowed up in victory; ob death where is thy sting? ob grave or hell where is thy victory? The sting of death is sin, and the strength of sinne is the law; But thanks be to God, who hath given us victory through our Lord Iesus Christ.

I have now done with my Text,
 I mistooke, I have not yet done, I must have one cursory more over it for this heavy and sad occasion; then I close up indeed: yet the corrupt custome of our dayes maketh mee almost afraid, when men of corrupt minds, enemies to godlines, and children of their father the devell must bee made Saints at their funerals, and though all their life time they have beene tracing downe to hell, yet at their death they are posted from the pulpit in a charer into heaven; but it is a windy one that breaketh in pieces, and lets them fall downe againe, before they come halfe way thither. Neverthelesse, I see the holy Fathers have used to give record of the graces of the Saints deceased, and

and to spread their names as a sweet ointment among their brethren, and it is very commendable, if faithfully performed, and not abused to paint divells; with this care I shall proceed by Gods helpe to performe this last duty for this honoured brother, and it must bee with care: for there are two eyes upon me very extremely opposite, Envyes and Affections, that, would have nothing said, this perhaps too much; I shall not feare to displease either, so I may please my God, by whose blessing I now begin. You will pardon mee if I keepe not the common method, to begin from his descent and parentage, though that of worthy and honest ranke, not to be neglected (if I should keepe that order,) but me thinkes, it is no proper praise from anothers worth, I desire to let him have his owne, and to take him, where he commeth within my text as a righteous soule, and nothing more certaine than that he was borne a sinner. His transplantation therefore into this City is my beginning, and his fruitfull growth under the labours of a Reve-

H

rend

*Sed genus &
proava, &
que non faci-
mus ipsi, vix ea
nostra voco.*

Mr. Richard
Stocks.

rend Minister now with God, where hee
gave full testimony, that he was a plaine
of righteousness indeed; thence grew hee
up to shew forth the power of righteous-
nesse in the places private and publicke
whereunto God called him.

He was a righteous husband, I dare say
no more of this, lest I provoke bitter
lamentation. He was a righteous master,
his servants feele it, from whose heads
God hath taken off their master this day.
He was a righteous father, not to his own
alone, they are too little to have experi-
ence of it, but to orphans and fatherlesse
was he father, a guide, and counsellor, my
owne losse is with theirs, beare with mee
if in the sense of it I bewray my infirmi-
ties; as *David* for his sonne, O my father,
my father, would to God I had dyed for
thee, O my father, my father! Hee was a
righteous friend to many, I give but one
instance of it, his reconciling difference
almost every day, his hands were scarcely
ever out of an arbitration, which hee did
without partiall respects to any that made
him a iudge over them, I know I have

many witnesses to this, who now want him.

In his more publike offices, hee was
first a righteous souldier squared by Saint
Johns rule, hee would doe violence to no
man, nor put any man in feare; in this
condition he tooke a good degree, he was
a Captaine and a righteous Commander;
the vertues of a Commanders maiesty,
wisdomes, meeknes and love surely made
him one; disorder, as there must bee a-
mong souldier sometimes, could never
make him passionate; hee was a man of
such admired moderation, He crossed the
rule of that rash commander, (*It is folly
to intrins, where a man hath power to compell*)
He found it better governing by love.
this made the flower of the Cities, yea, of
the kingdomes Artillery, so unanimously
subiect to his command. Let me minde
you (ye worthy souldiers) know ye not
that God hath taken away your Captaine
from off your heads this day: and can yee
doe lesse than cry after him (*O our chaires
and our horsemen?*) I know sorrow hath fil-
led your hearts; yet, by the way let mee
H 2 aduile

Luk. 3: 14

**Buddhism, or
The Path to Salvation,
as taught by
Hefner p. 41.**

advise you, be not overcharged, that yee forget your calling; but when yee have wept over this your honoured head, and lamented before his hearse; Ah our father, ah his glory; wipe your faces, up and to worke againe for God, pray for double portion of his spirit upon some of your brethren, and choose him, who may goe before you in wisdom, and courage, and the feare of the Lord.

I am now at a stand; *An arma, An toga cedat? Whether he were better souldier, or citizen?* His wisdom, his courage, and his impartiall carriage in the City affairs, which might concerne him, beare record, that he was not onely a good man, but a good Citizen; his worth provoked the City, not only to call him to her common counsell, but to designe him to a more honorable place in the High Court of Parliament, where he manifested himselfe to be a righteous servant to his King, to his Country, and to his City. I must stay, least (as S. Hierome writes to Principia of Marcella a widow) if I should tell all, I should either seeme to hyperbolize, or oppresse

Quid in illa
virtutum, quid,
ingenii, quid
sanctitatis,
quid puritatis
invenerim ve-
rum dicere, ne
fidem creduli-
tatis excedam
& tibi ma-
iorem dolorem
ingentium re-
corantem quan-
to bono caru-
ris, Hier. Mar.
ep. tom. 1.

opresse your hearts the more; when ye see what a great good ye have lost. In this honour for his last time he lived, and died. Ye may expect now in my hand a catalogue of good deeds: but I have none, the reasons these. 1. It was his care to give to God in his poore and in his ministers, the portion of his estate while he lived; yet dying he hath given as well as living. 2. It was his mind not to have a trumpet sounded at his death, and I fulfill it. I must leave him, he will be gone; it was my portion to commend his soule in the last breath into the hands of his faithfull redeemer; and his body I must commend to the earth, in the assured hope of his ioyfull resurrection; Onely two things I would commend to you, and then your selves to God. 1. The honour of his name, let it be as a sweet ointment among you in everlasting remembrance; he was your strength, your charet and horsemen. 2. The imitation, his righteousness, his wisdom, his godly courage; ye see his reward, he is now with God at rest, his worke is done: our

